"Vedic Vitamins" - Capsule

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Author
Dr. Swami Satyam

"Vedic Vitamins" - Capsule 1

GAYATRI - THE MOTHER

Sponsored by:

Ms. Supriya Sharma
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San Diego, Ca 92131. U.S.A.

ANANDA PARIWAR

We have planned to organise Arya (Hindu) Pariwars under the name of "Ananda Pariwar". The families that are interested in bringing up themselves as ideal families are requested to contact "Vedic Satya Sushama Trust". They will be getting these valuable pocket books free of charge. They may, however, send donations to the trust to help us in our mission, and we shall be very grateful to them for this generosity.

Please enlist your family as a member of this "Ananda Pariwar" and also encourage your friends to do so.

"God will work for you if you work for God"

– Yajurveda.

"VEENAAVAADINIVARADE"

Gaayatree - the Sacred Mother

OM BHOORBHUVAH SVAH
TATSVITURVARENYAM BHARGO
DEVASYA DHEEMAHI DHIYO YO
NAH PRACHODAYAAT

'Gaayatree' is Saraswati. She is a sacred Mother. She is Divinity. She protects those who sing her song, chant this Mantra. "Gaayatree" causes the person who chants her, to move on the spiritual path, guides him, helps him in bringing his mind and

senses under his control and then keeps him healthy physically, mentally & spiritually. Here is how the mantra should be chanted:

"Om Bhooh, Om Bhuvah, Om Svah, Om Mahah, Om Janah, Om Tapah, Om Satyam. Om Bhoorbhuvah Svah Tatsviturvarenyam Bhargo Devasya Dheemahi. Dhiyo Yo Nah Prachodayaat. Om Aapo Jyoteeraso Amritam Brahma Bhoorbhuvahsvarom... Om Bhooh..."

How? When I chant this Mantra each and every word of it presents its meaning in such a way that it keeps refining my thoughts. It is these thoughts that are at the root of each and every dealing in the world. The world is running with the support of thoughts. There is peace in the world when people have good thoughts. When the thoughts are polluted they create restlessness all over the world, as it is now. This Mother never allows my thoughts to be polluted.

This Mantra symbolises a person. A person is a constituent of 3 bodies - gross, subtle and causal. The causal body is the souls that remains with it even during emancipation. Mind, intelligence, senses, etc., constitute the subtle body that remain with the soul during the cycle of births and deaths. Subtle body is like a computer that records all kinds of Sanskaras. The soul is emanci-pated only when it sheds off the subtle body, too. The apparent body is the gross body. According to

Sanskaras when the soul takes a body to come into the world it is called `birth' and when it sheds off that body it is called `death'.

In this Mantra the first word (or letter) 'OM', made of 3 letters, i.e, A, U & M, is the causal body. All these three are `Svaras' and represent 3 immortal elements of the soul - *Yajna, Yoga* and *Dharma*. These 3 elements remain always with the immortal soul. These 3 Svaras are followed by 3 words - *Bhooh, Bhuvah & Svah*. They

represent 3 elements of the subtle body - i.e., mind, senses and vital force. These 3 words are called 'Maha Vyaahrities'. 'Vyaahriti' means the spiritual powers that draw the Divine powers. When soul goes into depth through chant and meditation and meets the Divine power existing in this Mantra the powers of Divinity automatically start flowing in the soul and then they flow in the mind and body from the soul provided the soul is their controller.

Then, there are 3 sentences - *'Tat Savituravarenyam'*, *'Bhargo Devsya Dheemahi,'* *'Dhiyo Yo Nah Prachodayaat'*. They represent the 3 forms of the Gross body - i.e, the physical body, family and society. The first sentence brings energy in the physical body, second one in the family and the third one in the society.

For the body these are the instructions of the Mother Gaayatree - be 'Savitaa,' productive, constructive and

active. Never misuse or waste the physical energy. Be `Varenya' - i.e. do not allow your body to act in a way that makes you the enemy, causes you to be hated by others, makes you unpopular, but do it in such a way that you are accepted by all, loved and appreciated and you would come up as the best person.

For a family the Mother says - each and every member of your family should come up as a godly person, fill them with such

thoughts that the family is free from impurity & mental & spiritual pollutions, energize them intellectually in such a way that they are able to prevent the bad thoughts, emotions & habits from coming in, are able to destroy and burn them. This is possible when all the members of your family sit together for prayer, meditate, study good books, have friendly discussions and discourses.

For a society the Mother says - every member of a society should rise from the lowest

intellectual level of Buddhi and attain the level of `Dhee' that constitutes knowledge, action, experience and devotion to God. They should think alike, have one aim, one source of inspiration and one path of spiritual journey. Every member should have a sharp intellect and pure mind so that they are able to catch the message of God, understand the words of Guru and assimilate the abstracts of books. Every member of a society should be progressive, conscious and Saattvika by nature.

Yajnopaveeta and Gaayatree

A Yajnopaveeta has 9 threads and Gayatree 9 Aksharas (letters), Shabdas (words) and Vaakyas (sentence). Both represent duties regarding 9 Shareeras (bodies), reminds yahba (the vedic cross) 3 Ashramas and three Dhaamas. They are Spritual Umbilical Cord connecting Aatman (soul) with Brahman (God). God is mother and we all live in her womb. Brahmagranthi (3 knots joining 3 threads) stands for OM (that has 3 letters i.e. A, U & M), the chant of which attracts

Positive microvita, strengthen pituitary and pineal glands and is input for Frontal CPU.

Chanting of mantra enlivens thinking, reforms thoughts, brings clairvoyance, removes doubts, confusions, problems, tensions, worries and obstacles, clears the vision, guides on righteous path and thus takes towards God.

"Read and think, then act and
read, To peace and Bliss,
the process will lead."

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International Vedic Satya Sushama Trust

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100 Capsules of the Vitamins

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People willing to sponsor any of these books in their or their ancestors' names are requested to contact "Vedic Satya Sushama Trust," Bangalore, Tel:91-80-6632863, Fax: 91-80-6639259. The cost for 5,000 copies works out to Rs.4,000/-

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2

Be a 'Man'

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Be a 'Man'

Om, Tantum Tanvan Rajaso Bhanumanvihi Jyotishmatah Patho Raksha Dhiyakritan, Anulvanam Vayata Joguvamapo Manurbhava Janaya Deivyam Janam.

–Rig. 10-5-3-6.

In this Mantra God, the father, has advised His children only one thing; i.e., "Be a 'Man'. He does not want His children to follow this or that sect, but asks them to come up as 'men'. A 'Man' is he who possesses 'Humanity'. 'Humanity' is Dharma of a 'Man', because it

sustains the entity of human beings. The children are called 'Santan' in Sanskrit, because they are expected to spread the name and fame of their parents and families with their good character, conduct and behaviour. The souls are the children of God and they are expected to spread the Name and Message of God with their conduct. A person who calls himself or herself a devotee should be very careful in his/her dealings. because he/she is watched by other people very closely. It is his/her conduct and dealings that will bring good or bad name to God. An intelligent child never brings a bad name either to his/her parents or

family. He/she is well disciplined and obeys his/her parents. A real devotee is a person who obeys God, works for Him and spreads His Message. Mere worshiping Him or singing the praises does not make one a devotee. A devotee should set an example so that the world admires him/her and says, 'see, what a great devotee and good soul he/she is. He/she is the real child of God."

This kind of a person is called a 'Man'. And, what is 'Humanity'? Selflessness, unconditional love, respect for others, generosity, kindness, sympathy, sweetness,

humbleness, a desire to sacrifice once own pleasures for the sake of others, helping all without expecting anything in return, all these benevolent things constitute 'Humanity' and it is called Dharma. So, Vedic Dharma is nothing but Religion of Humanity. The human beings, who are 'children of God' never think of increasing the number of 'Sheep' by converting others through various temptations, because temptations make a person inhuman. They always aim at bringing happiness and peace among the children of God by improving their life-style in such a

way that they are devoid of all short comings and impurities and elevate their own selves to come up as 'Perfect Children'.

God is father and Mother. Just like a father or mother loves his/her noble children, God, too loves His good children.

Lord Krishna in Bhagavadgita says, "He/she who never bothers others and is never bothered by others, is beyond all kinds of pleasures, anger, fear, confusion and restlessness is always loved by God."

When a soul bears a human

body, it is its main responsibility to see that that valuable abode is never taken away from it. The human body is the only place in which a soul has an opportunity to do better deeds and move further on the path that leads it towards God. Having put up all kinds of Good deeds, when a soul keeps achieving successes one after another in every human birth, it succeeds in earning God's love. If, by chance, it misses the human body even for once it has to start the journey again from the very beginning. That is why God says in this Mantra, "Beware, you should never miss a human body. How can one do that? God shows

the way," keep working and weaving shining clothes for the soul through bright Karmas (actions). As per Gita every great man achieves perfection only through Karmas. The threads that a soul produces are of many kinds - red, black, white as well as of mixed colours. But if it remains alert it will produce only white yarns the clothes of which are ever white and are the best garment for the soul. These kinds of yarns the soul is able to produce only when it gives preference to God and His works over worldly enjoyments and pleasures. God says "While moving on the path of life, keep facing the Sun, never turn your back

to Him. When a person goes towards the Sun his shadow follows him. Similarly, when a soul proceeds towards God, the world follows him. He can never catch the head of his shadow when he goes opposite to the sun.

Secondly, the paths created by the ancestors through their knowledge and actions are very wise ones. Do not discard them, but follow them with all earnestness & faith. Protect them by moving on them and guide your children practically.

Thirdly, do only such deeds that bring you fame, that are

faultless, sinless and full of brightness.

In the end, God says, "Once you succeed in following the path explained above and come up as a good person, your children will follow your ways and come up still more better, brighter and more successful than you have been." This is the only way to have good, noble and disciplined children and a good family.

Question - Answer Section

Do you have any questions, too? Please do not hesitate and write to

us. We shall be pleased to send you a convincing answer.

Q.1. What is 'Dharma'? Is it different from Religion?

Ans. Yes. Religions is not Dharma. Religions are mostly concerned with rituals and they are many, while Dharma is concerned with conduct and day to day life. It is one.

Q.2 Are the souls born from God like we are from our parents?

Ans. No. the souls are never born. They do not die, too. They are eternal. God is their Protector, Gaurdian and Guide. He is the Eternal Shelter. He loves

souls as the parents do their children. Like good and intelligent parents He wants to see them coming up in their lives.

Q.3. How can we know that God is loving us?

Ans. When we are loved by Him we keep succeeding in our fields of work; we are never angry, jealous or egotists, do not have any tensions and worries, face obstacles & conquer them without any difficulty, we are sweet to everyone and enjoy even sufferings.

Q.4. Why is a soul given a body?

Ans. The world is gross and has a form. The formless soul must have a gross instrument to deal with it and so, God, who is kind, gives us these bodies.

Q.5. Why should we try to achieve God?

Ans. For attaining the Eternal Bliss. The pleasures we enjoy in the world are transitory and are mixed with miseries. If we want that we should never undergo sufferings, we must be ONE with God, because HE is the BLISS.

Q.6. Are we not given a human body once we miss it?

Ans. Why not? God is just and never forgives sins. He never violates His own Rules. We miss the human body when we commit sins more than virtues. However, once we have enjoyed the punishments for those sins, we are given again a human body so that we may try again to go on a right path.

Q.7. How can we 'dress' our souls?

Ans. The bodies are like looms. The souls are the weavers.

The souls are not gifted with these bodies for enjoying the world and waste the energy. They should use these looms for preparing clothes for themsleves. They are made with the warps of "Jnaanam" (knowledge) and wooves of "Karma" (actions). "Bhakti" (devotion, faith and interest) adds colour and shining. The souls that, due to ignorance, fail to prepare these clothes in their life - time and present themselves naked before God (after death) fail in earning Sympathy, Love and Grace of God.

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3

Five Kinds of People

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Five Kinds of People

"Panchajanaa Mama Hotram Jushadhvam"

God says, "O five kinds of people! you will obtain happiness in my creation. This is a kind of Yajna. Love this Yajna and get happiness from it."

Some people think that the creation is full of miseries and sufferings, but according to Vedas, the world that has been created by the All - Bliss Supreme Being is full of happiness. How can this be full of pains & sufferings when it is He who has been maintaining it? It

means that if the people feel displeasure or suffer here, it is not God or His creation that is giving it to them, it is something else due to which they are miserable. The main thing is that you will feel happy in the outward world if you are happy within.

In Gita the conch of Sri Krishna has been called "Paanchajanya". "Paanchajanya" means the one that benefits all the 5 kinds of people. The conch in Sanskrit is called "Shankha" meaning that the blowing of the conch is meant for bringing peace and happiness in the world. God Krishna blew his Shankha giving

the message that he is in the world for "protecting the noble people, killing the demons and establishing Dharma". The four Vedas are the 4 conches of that Supreme Being. They convey His message of Peace and Happiness. They are His "Kalyaanee Vaanee" (speech benefiting the mankind). Those who say that the women are not authorised to learn the Vedas or chant Gayatree Mantra, are wrong. The Vedas have been revealed not for the persons but for souls and it is the bodies that have gendors, not the souls. The souls are "Na Stree Na Pumaan" neither male nor female. Therefore, this creation, as

well as the Vedas are meant for all the five kinds of people without any discrimination of caste, creed, country or sex.

The world as well as the Vedas contain everything. It depends on the individuals what & how much they are able to extract from them. For example, the earth contains all sorts of juices, tastes, smells and colours and it is for the particular seed what kind of taste, smell, juice and colour it extracts from it. Similarly, the subtle body or mind is the earth in which the seeds of Sanskaras are sown and these seeds extract the qualities, habits and other things from the mind

according to their ability and quality. As the seeds of Sansakaras so the trees of Karmas. These trees of Karmas, including thought and speech, again bear the seeds of the same ability and quality. The only difference is that these Sanskaras can be changed and made to contain different qualities that in turn can produce different trees, fruits and seeds. It all depends on the will power and the control of the soul. God or creation has nothing to do and is not to blame. The formula "As you sow so you reap" goes very deep. The mother's womb is the earth. The parents will have the trees of the children according to

the seeds they sow in the womb and they will have the fruits in turn of the same sorts. If a child turns out to be bad and produces the fruits of problems and miseries, that is due to the Sanskaras possessed by the soul of the child as well as those inherited from the parents. So, those, who blame only the modern culture for all the fault in their children are not right.

The five kinds of people, the products of differents kinds of Sanskaras are - Jantu, Rantu, Mantu, Kratu and Shantu.

"Jantus" are the people who are born here but do not know what

the purpose of the birth or the aim of life is. Neither they know the Karmas nor the means of spiritual progress. They take birth, live for certain period, eat and in the end are devoured by death.

"Rantus" mistake the entertainment and pleasures of the world to be the aim of life. They indulge in these passions, become victims of a number of diseases and are destroyed. Both kinds of these people do not return in human bodies in their next births. Their right of regaining human bodies is taken away because they have misused and abused them.

"Mantus" are those who have The habit of thinking that they have quite a good knowledge of - Truth falsehood, good-bad, right - wrong, etc. They, however, are confined to the stage of thinking and earning knowledge, but do not put their knowledge into practice.

"Kratus" are those who are full of light of knowledge, and put that knowledge into practice. They are the person of actions.

"Shantus" are the souls of brightest kind. They are the beautiful conbinations of knowl-edge, action and devotion. They

gain eternal peace and happiness with the help of these things. For them the world is not the hell with all kinds of miseries but a heaven and a temple of peace and happiness.

Question - Answer Section

[Please do not hesitate to write to us if you have any question. We shall be pleased to help you in understanding Vedic Dharma]

Q.1. Why is this world called Yajna?

Ans. Anything that is run on the basis of co-operation, co-ordination, co-existence, collaboration, dedication, devotion, discipline, sacrifice, submission, sincerity,

surrender, sweetness, simplicity, steadfastness and worship is called Yagna. The world under the control of God is running with all these qualities. The body manufactured by God naturally constitutes of all these things and runs smoothly until a person thinking himself wiser than God pokes his nose and makes life a mess.

Q.2. How can we be happy within?

Ans. Keep your body under the control of soul and mind and allow the soul to be disciplined by God. Follow the sun, moon, star earth and other things of the world that are working directly under the control of God, observe them

closely and adopt their qualities, you will be happy. Strengthen your seeds of Sanskaras so that they extract from the world and atmosphere that are useful for your soul. Prefer 'Buddhi' (power of thinking and knowledge) to Chittam (power of liking and disliking) and act on the voice of Buddhi.

Q.3. How does a person differ from a soul?

Ans. When a soul bears a body that includes mind and senses, he is called a person. A person who works under the control of soul and God becomes a noble one and achieves peace.

Q.4. Why were the women not allowed to study the Vedas?

Ans. Why do the Christians and Muslims do not allow their women folk to preach from the pulpit, even today? They think that the women are impure, that Eve seduced Adam. It is all wrong. The main season is that they think that if the women become knowledgeable they will surpass the men which they can not endure with. According to the Vedas the women are superior to men and they should be respected, honoured and given all opportunity to elevate themselves.

Q.5. What are the Sanskaras?

Ans. When a person does a work he has something on his mind - emotion or thought. The work comes to an end but those thoughts or emotions become the part of mind. If they are plus they strengthen the mind, if minus the weaken it. They are called Sanskaras. We perform 16 Sanskaras only to make these plus Sanskaras strong so that they extract only good things from the world and environment in which they are living. That is why the wise men say that a person should be very careful in selecting his friends, because good friends create a good environment that, in turn, create good samskaras.

Q. 6 Are Jantus like animals?

Ans. Yes. Animals and trees do not produce any Karma. They cannot think of any progress or reforms. They are what they are. The souls in them are there just to wash off their previous sins by enjoying punishments. Once the sins are washed off the souls in them get a human body. When, however, a soul in a human body does not earn knowledge, does not think of good things or move on a right path, and spends his valuable life just in enjoying and pleasing the senses, he acts like an animal.

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Never Disobey God

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"God will work for you if you work for God" – Yajurveda.

NEVER DISOBEY GOD

"Sam Shrutena Gamemahi Maa Shrutena Viraadhishi"

- Atharva Veda.

The Vedas are called "SHRUTI" because the Rishis received them from God by `Listening' to His `Voice' and then taught them to their disciples through verbal method. The Vedas were taught through this method for a long time and were only written down when the Rishis saw that the disciples were no more able to receive them through this method.

Did Rishis hear God speaking ? Does He have a mouth to speak with ? Did Rishis listen to Him with their ears as we hear our teachers speaking ? How innocent these

questions are. Such questioners do not even know that the actions like 'hearing', 'speaking', etc. are not confined to the physical senses alone. Is 'seeing' done by eyes only? No. Even the ears can 'see', e.g. "See, what a good song is there over radio"; the tongue sees, e.g. "See, how sweet these mangoes are"; the brain sees, e.g. "See, how beautiful thoughts Swamiji has given to us", etc., etc. Similarly, a person can 'listen' with his brain or mind, too. The best kind of listening and seeing is done by the soul. It is the soul that 'SEES' God. A soul possesses unlimited power of Divine Vision. It sees God by developing this vision. Likewise it has unlimited power of Divine Hearing,too. How come? Because the source of all physical

senses lies in the soul only. That is why it is called 'Indra'. 'Indriyas' or senses are only the channels through which the power from the soul flows. When the same soul becomes 'Varuna' it starts listening to the Voice of God. As Varuna it catches the Divine Signals coming from God and as Indra it deciphers those signals, transforms them into the human language and conveys exactly to the people.

This Divine Voice rises within us at times even today. However, only the souls that are kept tuned to God and are on the same wave lengths can receive them. They are able to decode them if they have a good background of Spiritual Knowledge. Otherwise, the common men who are

indulged in the worldly passions and pleasures and are away from those wave lengths can never catch or decode those Divine Words. That is what a Mantra in Rigveda means when it says -"There are people who are unable to SEE though they look at it, and are unable to LISTEN though they hear it."

On the contrary those who elevate their souls to the highest level and change them into powerful receiving stations through Yoga and meditation are able to catch Divine Voice at all times. Besides, if a person has not enhanced his knowledge through Swaadhyaaya (regular study of good books), Mananam (contemplation) and Nididhyaasanam (incessantly meditating on the words) he will never

be able to decipher those coded signals coming from God. After all only a person who is well trained in telegraphic and wireless operations is able to decipher the telegraphic and wireless messages.

God is the Greatest Guru - Teacher. He is real Father Who has great affection towards His Children - souls. Whenever a person starts erring He sends signals. If the soul is alert and wise, it will catch the signal and avoid a spiritual accident. A foolish child is unable to catch those signals. It is caught in the trap and then starts blaming God for the eventuality. The miseries are never sent by God. A soul creates them by itself due to ignorance. Just like a person who has not studied

Upanishads well cannot interpret Bhagavadgita in a correct way, even so, a person lacking the spiritual knowledge cannot decode the signals coming from God. That is why the Upanishads and other scriptures frequently advise persons to do Swaadhyaaya regularly. The people, however, are so ignorant and arrogant that they do not listen to the valuable advices by Rishis and keep searching for Gurus in the world. God, Rishis and Scriptures are the best Gurus. They do not have any selfish motives and whatever they advise is for the best of the mankind. Other worldly Gurus are mostly covered with the thick darkness of ignorance, they are blind like snakes whose eyes are covered with skins

which are shed off only by passing through the thorny bushes (as the spiritual cover of ignorance is removed when a person goes through the troubles), and though themselves blind they claim to show the way to other spiritually blind people.

God is the Supreme Energy combined with Consciousness, Light and Sound. Just as the sound and light go together, God the Light is the Sound, too. That is why He is called "Jyotirmaya" as well as "Shabdabrahma". When a Rishi becomes one with God he SEES that Light and also HEARS the Sound. That Supreme Light can be contacted only by a light. The light in the body is nothing but the soul that rises above the worldly passions, mind and

senses and is completely established in the `Self'.

The Vedas advise -'Elevate your soul, change it into a light, free it from all passions, establish it in the self and then try to join it with 'Parama-Jyoti' (the Supreme Light), catch the Voice coming from that Light with the soul and decipher it. The first Voices that came from God and were received by Rishis are the Vedic Mantras (Divine Advices). Act on the advices of that Teacher, never go against them and never ignore them. Lead your life according to the Vedic Teachings.'

If everybody does like that the world will become the "Kingdom of

God", and people being its citizens will enjoy peace and happiness for ever.

QUESTION - ANSWER SECTION

Q-1. What are the Divine waves ?

Ans. When some music or talk is broadcast from the station it creates waves in ether that is carried to a receiving station. Similarly, God is the Supreme Spiritual Broadcasting Station from Whom the signals are incessantly being sent towards souls. They are carried by the Spiritual Ether and conveyed to a soul absorbed in meditation in the form of Spiritual Waves. Those signals are caught and deciphered only by a powerful

soul. A soul can be changed into a Powerful Receiving Station with the help of Ashtaanga Yoga.

Q.2. Who is a Rishi ?

Ans. A person who has changed his soul into a Powerful Spiritual Receiving Station with the help of Ashtaanga Yoga becomes Rishi. He is able to receive the Spiritual Signals coming from God and decipher them. Only a Rishi can understand the Veda Mantras. The Mantras are nothing but Divine Waves that carry the Messages from God. A Rishi is able to decipher those Divine codes. A person who tries to decode those signals with the help of Sanskrit Grammar, Nirukta, Upanishads, etc. written by Rishis, is also capable of

deciphering those signals in the Mantras.

Q.3. What is a Swara ?

Ans. The word Rishi is made of 'Ri' - a Swara and 'Sha' - a Vyanjana. Swara is a sound that can be pronounced independently without the help of any other sound. Soul, Praana and God are Swaras as they are all independent and do not require any support to exist or manifest.

Q.4. What is a Vyanjana ?

Ans. A sound that cannot be pronounced without the help of another sound is called 'Vyanjana.' Body and Universe are Vyanjanas because they need the help of a soul and God

for their existence and manifestation.

Q.5. How can we tune ourselves to God?

Ans. Through the practice of Ashataanga Yoga and meditation.

Q.6. Why does not God hold a person when he commits a sin ?

Ans. He does. He sends signals. But a common man is unable to catch them.

Q.7. Can we send SOS to God? How?

Ans. Yes. We must change ourselves into a Powerful Broadcasting station through Ashataanaga Yoga. Then through meditation we can send SOS to God.

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5

WELCOME PAINS

Author

Dr. Swami Satyam

Sponsored by

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ANANDA PARIWAR

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"God will work for you if you work for God" – Yajurveda.

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WELCOME PAINS

OM, NAMOSTU TE NIRRITE
TIGMATEJO AYASMAYAAN
VICHRITAA BANDHAPAASHAAN.

- Rigveda.

People are generally weak minded. It is mostly the fear that guides them in many a field. They usually fear sufferings and pains. They think that the best sort of life is one that is free from sufferings. Pains, however, are natural. They do come and when they occur in the life of a common man he is so disturbed that his faith in God is shaken. Generally, the people worship God just because they want to lead a painless life and they think that the easiest way to do

is to worship God. They do not know that worshiping God does not prevent pains. Therefore, when they face sufferings they start abusing and cursing the very God they had been worshiping and praying daily. Sometimes they give up worshiping and become atheists.

On the other hand a wise person who is really a faithful devotee does not fear sufferings and pains. He does not try to run away from them but faces them boldly when they come in life. Still wiser persons invite the sufferings and welcome them as explained in the Mantra that says," I bow to you O Misery ! I welcome you. Thank you very much for having come to me. You are my friend because when you come you break

a few of my chains of bondages and set me free."

There is a philosophy behind these pains and sufferings. Once we understand it we shall only be pleased to have them in our lives.

Whenever a part of the body starts paining our mind runs to that spot and sets in there. "Praanavaahanam Manah" - the mind is the carrier of Praanas - the vital forces, and so when the mind runs to the spot the Praanas, too, run with it. If they are strong they push the block away and clear the channel for the free flow of blood that removes the pain. The pain in the body is not an enemy but a friend that calls forth an immediate action to be taken by the soul and mind if they do not want the part to

be critically damaged. We take these pains to be our enemies and try to kill them. Just like an ignorant mother punishing a baby for crying instead of trying to find out the reason behind its agony, and tries to silence it, we, too, want to kill the pain by taking pain killers instead of thanking it for the timely warning and taking steps to cure the original disease. Thus, not only we misunderstand the pain, we ignore the original disease and create other diseases with the side effects of the medicines. It is just like arresting an informer for giving information about a crime and punish him instead of handling the real culprit.

Let us have a look at the labour pains. They are natural and boon of God. When any lady misses these

pains she is given treatment to have them. Why ? Because the baby inside the embryo can be pushed out only by the Praanas and the best way to invite them to do so is to call the mind to run to the spot. When Apaana is at work in embryo all other Praanas are alert on their duties at various places of the body caring for muscles, tissues, nerves and blood so that they are not damaged in the process and also work together with Apaana to help it in bringing the baby out safely. What a great machinery God has manufactured for us ! Should the ladies blame God for these friendly pains or praise and thank Him ?

Without sufferings the way of life will become smooth. Does a car run faster on the smooth road ? For helping car to speed the road must

be rough. The roughness hinders the motion that in turn increases the speed of the car. Remember, the blockings, troubles and obstacles are necessary for a speedy success in life. Also they increase the stamina, experience and vision of the person. They enhance his glory.

You must have seen a burning electric bulb. Do you know how that light in the bulb is created ? There is a wire inside the bulb called filament. It is made of copper or aluminum. The flow of the electric passing in the bulb is blocked by this wire that in result creates the light. Had there been no obstacle there would have been no light. Do you want light in your life ? Then welcome sufferings and obstacles.

When a person goes seeking for an employment he is invariably asked what experience he has in his job. What is the experience made of? Obstacles and failures. When a person faces them in life he is compelled to think of the reasons for failure and is instigated to think of some other ways that can lead him to success. This makes him wiser and is able to handle the failures and obstacles in the future.

While a selfish person who worships God not with love but fear and selfish motive gives it up for not having his desires been fulfilled by God or for having gone through a number of obstacles and sufferings despite those long prayers, a genuine devotee gives more time for prayers

and has his faith in God still more increased with every suffering. Because, he knows that with every suffering his mind is washed of ignorance and bad thoughts, vision is cleared, will power is increased and courage is enhanced. He understands the ways of his Father. Obstacles signal him to change the way of life, diseases warn him to change the habits and support the body with right food and drink and failures call forth his intelligence to take to more inventions and discoveries. They keep him on incessant move and never allow him to sit idle and thus they all make him a real man, a loving child of God. That is how Shri Rama and Krishna became great persons.

A father gives more troubles to the son who obeys him and is ready to work for him in every situation without caring for his own conveniences. He does so because he loves him more than other children. Similarly, a genuine devotee of God thanks Him for giving him troubles because he knows that is how his Father expresses His love for him. Don't you like to be loved the most by God ? Then, why do you fear pains? What else the better chance will you have to serve your beloved Father - God?

Pains and problems are not there to down you, but to make you stronger - physically, mentally and spiritually. Therefore, do not hate them but love and welcome.

Pains and sufferings are the results of your sins committed in previous births. The earlier those bondages are cut the better. When a person keeps going on the right path, the world that is full of bad things creates trouble for him because it wants to see that he, too, leaves that path and becomes one of them. But the people do not know that they are actually helping him, because they are breaking the chains of bondages and setting him free. The fetters of previous sins are cut only with blazoning fire of sufferings. Bearing with the pains and keeping smiling through sufferings is called 'Tapasyaa'. A wise man takes to this Tapasyaa (austerity) in his life. He chooses a job that has a number of

pains and obstacles. This helps him in two ways. They make him more righteous, devoted to God, wiser and stronger on one hand, while on the other they cleanse him from within and cut the previous bondages. Therefore, welcome sufferings. Do not run away from the responsibilities that require you to go through sufferings. Invite pains by committing to do good deeds. Once they are with you face them with quietude, patience and courage. This is the way for proceeding on a spiritual path that takes you closer to God.

QUESTION - ANSWER SECTION

Q.1. Why should one worship God ?

Ans. One should worship God for cleansing himself from within,

getting stronger mentally and spiritually, becoming able to face the sufferings and overcome them. One should worship Him not with fear but love. God is not a thing to fear. Those who say that God will destroy you if you do not pray to Him create a fear in the mind. It is wrong. God is Merciful and impartial. He is never flattered like a common man.

Q.2. How to invite troubles ?

Ans. There are two ways - one is by violating rules or norms of life which is dangerous. Another way is going on the path of Dharma and taking responsibilities that changes you in a great person. The second way is always a rewarding one.

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MANTRA, GURU and GURUMANTRA

Author

Dr. Swami Satyam

ANANDA PARIWAR

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"God will work for you if you work for God" – Yajurveda.

"Mantrah Mananaat" is the definition of a Mantra given by Maharshi Yaska, the author of Nirukta. Mantra is the combination of well set Divine Words that, when chanted, contemplated and meditated on, protects a person. That which makes the mind of a person stronger and saves him from troubles is called Mantra.

God gave His Message to the mankind in the beginning of the creation through the four Vedas by revealing them to four Rishis. Only the Words of God, given in the Vedas that convey the Light of God are called Mantras. Any other words taken from the books written by human beings, even by Saints and Rishis or given by worldly Gurus to be chanted is not called a Mantra and

as such chanting them or performing Yajna by repeating those words is against Vedic Dharma.

We hear about 'Mantra-Shakti'- the power of a Mantra. No doubt a Mantra has immense power. A person who chants them in a right way with the help of Yoga, Dhyaanam or Samaadhi is certainly helped by them in enhancing his spiritual, mental and intellectual powers. What is the correct way of chanting these Mantras ? We must practice 'Mantra-Yoga'. Let us explain it in detail.

A person has five main elements - gross body, intellect, mind, Praana and soul. A Mantra, too, has these five elements. The written or uttered form of a Mantra that can be read, or heard is the gross body of the Mantra.

When we read, utter, see or hear a Mantra, the parts of our gross body i.e., eyes, mouth or ears are connected with the gross body of the Mantra. The meaning of each word or letter is the intellectual part of the Mantra and that is to be connected with our intellect. The meaning of a Mantra carries a subtle substance and that is to be connected with our mind. That substance has an implied message which is the Vital part of the Mantra and is to be connected with the Vital forces (Praana) of the body. This body of Mantra has a Spirit - the Conscious Supreme Power - God that is to be connected with our spirit - the soul. That is why we pronounce OM in the beginning of each Mantra that keeps reminding us that God is there in each end -

every letter of this Mantra and you should try to join your soul with Him while pronouncing the Mantra. Mantra Yoga is accomplished when all these things detailed above are joined together during the chanting of Mantra and the soul is established in the Supreme Power. This kind of Yoga creates the spiritual power in the Mantra and that in turn creates the power in soul, mind, intellect, Praana and body. When this Mantra Yoga is accomplished and the power of the soul is enhanced the soul achieves peace and happiness. The body, Praana and mind, resultingly, are endowed with the power of resistance and a person is able to keep all diseases away. This is how a person becomes physically and mentally healthy. Such a person

develops courage, tolerance and patience, encounters and overcomes all adversities in his life with a smiling face without any fear or confusion. That is what Shri Krishna says in Gita

NAASTI BUDDHIRAYUKTASYA
NA CHAAYUKTASYA
BHAAVANAA.
NA CHAABHAAVAYATAH
SHAANTRASHAANTASYA
KUTAH SUKHAM.

"A person who does not know how to practise Yoga, combine the physical elements and join the soul with God does not have an efficient intelligence that could help him at the time of emergency. He does not have the capacity to earn the love of God. How, then, can he achieve peace and

how can a person who does not have peace achieve happiness and Bliss?"

Mantra is the best Guru. As explained earlier, joining soul with God in a Mantra is just like joining a negative wire with the positive one. When the two wires are joined to the filament we have the light. Similarly, when a soul joins God there is a current that flows through the soul and that is called spiritual energy. God is All-Light. He is the Source of Light. When a soul joins that Light it is enlightened. That is how the Rishis were enlightened when they joined their souls with God. The message with which they were enlightened is stored in the Vedas. And that is how the great souls like Mahatma Buddha and Maharshi Dayananda were enlightened.

Usually a saintly selfless person takes a soul to the level from where it can proceed to meet God. Beyond that point it is for the soul alone to proceed. The Guru or books cannot be of any help. However, when a soul reaches that point and starts proceeding on its own towards God, the merciful Father, comes to his help and guides him onwards. When a selfless, efficient and experienced Guru is not available the Mantra acts like a Guru and takes him to that point. In such cases, the devoted soul, the disciple of God, sits in Dhyaanam, chants the Mantra and goes in Samaadhi. In that state of mind the Mantra reveals its secrets to the soul and enlightens the person. That is how Maharshi Dayananda came to know the hidden meanings

of the Mantras without the help of any other books. The author of these capsules, too, have gone through this wonderful experience a number of times and he is grateful to his Father with whose help he has been able to present these small books to the devoted people.

Let us be very clear that only the Mantras that have been authored by God and are inhabited by Him are powerful, not the so called Mantras that are given by worldly Gurus in exchange of money. God is the Greatest and Best Guru because, unlike ourselves, He does not possess the subtle body and as such does not have any emotions, desires, selfishness, arrogance, greed, anger or passions. He is Pure, Perfect, Faultless and unpolluted

Consciousness. A worldly person who resembles His character and possesses His qualities can be called a Guru, too. But it is hard to find out such a person. Sometimes, we are cheated or taken a long way from where it become sdifficult for us to return. Other times we are taken on a path that has a dead end and we repent to have wasted our precious time. Therefore, it is always advisable either to read the books written by Rishis (like Upanishads, etc.) or to learn the Vedas with the help of the books written by Rishis. We can choose a Mantra from the Vedas and chant it. For example, the Gaayatree Mantra is there to enlighten us. Even a portion of these Mantras are enough to be remembered and chanted daily. However, the chant must be done with all sincerity.

seriousness and devotion. Playing with the chant is not only helpless but harmful.

The Mantra given by that Supreme Being is called Guru Mantra. Gaayatree or Saavitree Mantra, for example, is called Guru Mantra. Gaayatree and Saavitree are the Powers of that Supreme Being. Once a person accomplishes Mantra Yoga with this Mantra he is endowed with a powerful intellect and power of memory. He is wonderfully enlightened and possesses a clear vision and thought. He is never confused or deceived by anybody. He never stumbles in his life and never faces any failures. He is blessed with all success and happiness. God fulfills all his desires, but one thing is there;

such a person never has any desire for worldly passions or entertainments. He has only one desire i.e., to meet the Father and attain Bliss and that is fulfilled. He proceeds on the Royal Path of Emancipation.

QUESTION-ANSWER SECTION

Q.1. What is Nirukta ?

Ans. Nirukta is a book written by Rishi Yaska in which he has explained a number of Vedic words and Mantras. He has given etymology of Vedic words. His is the unique way of splitting the words that give you the correct meaning. Actually, Nirukta shows how to decipher the Divine Codes - i.e. Mantras.

Q.2. How does God exist in a Mantra ?

Ans. When a writer writes a book the words in it carry his thoughts and ideas that spring from his mind and soul. Therefore, each and every word of that book has the soul of the author in it if one is able to realize. That is why it is said if one wants to meet Shri Krishna he should read his message in Gita. The Mantras in the Vedas have been given by God and so they have Him in each and every letter.

Q.3. Why is not the one given by a worldly Guru a Mantra ?

Ans. Because, he is not perfect either in Knowledge or character. He is not perfectly pure unlike God. Therefore, the Mantra that has his own words is not a Mantra. However, if he gives a Mantra from the Vedas it may be accepted because it is not from him but from God.

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SEE WITH THE EYES OF GOD

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"God will work for you if you work for God" – Yajurveda.

Here is a simple question - where does the Sukham (pleasure) exist ? Is it in senses ? No. Because in that case the senses need not have to contact any object and would have pleasure by themselves.

Does the pleasure exist in the object No. Because in that case a person would not have developed an aversion to enjoy the object after a certain period. We cannot keep eating a sweet unlimitedly. A point comes when a person denies to have any more sweet and if insisted he even starts vomitting. Similarly, one cannot keep making love for all the time but has to give up with disgust because he does not feel any more pleasure in it.

Does it live in mind ? No. Because in that case it should have pleasure by itself without having any help from the senses.

Does it exist in the soul ? No. Because in that case the souls would never have felt any pain but have felt pleasure eternally.

Then, where does it live ? As per Bhagawan Krishna - "MAATRAA - SPARSHAAH" - all these pains and pleasures are the outcome of the `TOUCH' or contact of the senses and mind (produced from the matter) with the object. The touch or contact is not `endless'. It cannot be there for ever. It should end as it begins. The pleasure or pain is felt by soul through the mind until the touch between the

senses and object is there. Once that touch ends or is ended by some agent deliberately, the current of that pleasure or pain stops flowing through.

There are seven levels of contacting the objects. They are the main tools for working. They are - the organs, senses, Praana, Chittam, Buddhi, Aatman and God.

When a person is totally ignorant and does not know the real path of righteousness his contact with the worldly objects stops at the level of organs. He does work but without any interest as if he is compelled to do that work. He eats but does not enjoy eating, works but not with any pleasure and speaks not from the

bottom of the heart but only with the tongue. Most of the priests chant Mantras with their tongues alone without enjoying the chanting or knowing any meaning. This level of contact is the lowest and the worst one. Ironically this is the level where a good saintly person or a Yogi brings an end to his worldly pleasures. For example, I have seen a number Sanyasis who when invited to have a lunch mix all the things served in their dish together and eat. I asked one of them why he does like that. The Swamiji said, "I give more importance to the food that is meant to fill the belly and not to the taste. A sanyasi must concern himself only with the purpose of food and not with the taste because that will create

obstruction in his spiritual progress." As far as a common man is concerned the action does not produce any good result. Such people are far below the level of humanity. The people who go to Satsangs just because they have to reciprocate or want to maintain the friendship are all of this category. Their legs take them out of courtesy and when they start from home they do so with great compulsion. When they participate in the discourse they do so with a contempt and when they return home they come empty handed and loudly declare that it was just wasting a hell of precious time.

The second level is senses. Those who are a little bit sensible they contact the objects with senses. For

example, a young man of Category 1 who has already decided to marry a girl of his own choice but is compelled by his parents to accompany them for looking a girl goes with them just taking the eyes - the organs with him leaving everything else at home, just to have a 'LOOK' at the girl and when he reaches there he behaves with total indifference.

The one who is a little bit cultured and does not want to embarrass the parents or the girl or her parents, takes senses with him and 'SEEs' the girl. This kind of people belong to the second category. They first look at and then see and come out without any result. They are not influenced by any person or situation. When

such pecple go to a Satsang, they are a little bit more courteous and care for meeting the scholar who gives discourse and say a few nice words just for pleasing him and then shed off whatever they had heard from him and come home empty handed. They never complain anything but are never pleased, but unlike the people of category 1, they never express their displeasure in so many words.

Category 3 includes the people who are more civilized, cultured and have a bit of more sensibility. When they go to meet a girl or to a Satsang, they go taking the senses as well as Praana. They go to the girl's house, look at her, see her and do so with a little bit of attention. The meeting creates a sort of excitement, too, in

their Praanas. Thus, instead of just looking or seeing they attend to her and are excited. When they go to a Satsang, they hear the discourse with a little bit attention and excitement, interrupted, though, every now and then with the actions of other senses and thoughts. They are very courteous and civilized and have one or two words with the girl or the preacher and praise them. But, they, too, shed off their praises as soon as they leave the place and their vibrations in Praanas come to an abrupt end. They, too, come home without any Prasaadam (a lasting pleasure).

Category 4 includes persons who take their organs, senses, Praana and Chittam (the faculty of liking and

disliking). When such people go to meet a girl or listen to the discourse, they do so with all interest and try to get some pleasure out of that meeting. A sincere person belongs to this category. But, unfortunately he has developed only likings and dislikings and does not have any ability to tell right from wrong. He takes interest until he is with the girl or in the Satsang, looks and hears with all interest and is very much pleased. He is interested and there ends his attention. When he comes home he says, "Yes, I have seen her, like her, but...." or " Yes, I have heard him, he is a great scholar and I like him, but....I don't know". He is very uncertain about his feelings and cannot take a decision.

Category 5 includes those persons who not only look at or see or take notice of the girl or preacher with interest but observe each and every thing concerned with them. They take with them the Buddhi and try to understand the girl or the discourse, they are closer to the girl or the scholar and are more interested in them because they observe a resemblance in their ideas. Whatever they see or hear they weigh it and evaluate. If they think them to be right they accept them, otherwise they totally disregard. They are in the category of Manushya and Pitara. Such people never take any step on the basis of just liking but base their decisions on analysis and discretion. Such people perceive the things.

Category 6 belongs to the Aatman or soul. They not only look, see, observe and perceive, but they 'feel'. When a person of this category goes to meet a girl he feels his own soul in her and loves her. He is not a man of just outward show. He is sincere in his decisions and behaviour. Similarly, when such a person goes to a Satsang he never returns empty handed but getting wiser and having decided to change his life for better. In such a person it is the soul that is at the top of the hierarchy of the administration in the body. The soul becomes the Master. Such a man is called Devataa.

Category 7 belongs to God. A person of this category never boasts of himself. He sees with the Eyes of God, speaks the Words given by Him,

works with the power given by Him and analyses the things with His Mind. He is never disappointed if he fails in his endeavours or does not have an expected response. A person of this category is commanded by God. Such a person has all potentialities for becoming a Rishi. A soul of this category pervades in each and every part of the body and conveys them the God's instructions. This must be the hierarchy in the administration of our bodies, organizations, institutes, companies, offices and governments. The ruler or boss should pervade all the sections and persons working under him, must take interest in their works and be guided by God to achieve prosperity and happiness.

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OFFER GHEE IN THE SPIRITUAL FIRE

Author

Dr. Swami Satyam

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"God will work for you if you work for God" – Yajurveda.

You have gone through one aspect of Gaayatree in our Vedic Vitamins - Capsule 1. Here we explain another aspect of it.

The name of this Holy Mother has a very deep meaning. This Mantra inspires the person who chants it regularly and systematically to advance on the path leading to God. But the condition is that he should take initiative and try to stand up and move on. Just like a mother teaches her child to walk and asks it to stand up and try to move with the care that it does not fall and hurts itself, the Gaayatree helps a person who intends to move, stands up and starts moving by himself (GAMAYATI).

She endows the soul with power so that it becomes the master of its

body, mind and senses. The soul is called 'DEHEE' meaning 'the owner of the body'. When a soul deals as a master or owner it disciplines each and every part, tissues and cells in the body. A person whose body is under the control of the soul (SVA) is called 'SVASTHA' (a person living in his soul). Usually Svastha means a person who is healthy which implies that a person who has his body, mind and senses under his strict control will remain ever healthy. On the other hand once a person comes under the control of senses and mind he is sure to get sick. That is why it is said that the best cure for any illness is Yoga that makes a person to rise beyond the senses and mind and set in the soul. A weak soul (i.e. controlled by mind and senses) creates a sick mind

that creates a sick Praana and sick person. So, Gaayatree Mantra enables a person to lead a disciplined life and keep himself mentally and physically healthy (YAMAYATI).

Both these effects of Gaayatree create a spiritual force and energy in a person. That is called 'BHARGAH'. It is a spiritual fire like sun. It burns all kinds of intellectual and mental pollution that is more dangerous and fatal than the other material ones like water and air pollutions, because the former kills a person spiritually while the later brings him only a physical death. This power of Bhargah burns the nucleus (Vaasanas) of the spiritual seeds (Sanskaras) in such a way that they are unable to produce the trees of Karmas (just as a seed with its nucleus burnt is unable to

produce a tree) on which the poisonous flowers and fruits of passions carrying seeds for reproduction flourish. *"VAASANAA-BHAAVE SANSKAARAABHAAVAH, SANSKAARAABHAAVE JANMAA-BHAAVAH, JANMAABHAAVE KARMAABHAAVAH, KARMAA-BHAAVE BANDHANAMUKTIH"* - i.e. in the absence of Vaasanas there are no Sanskaaras, in the absence of Sanskaaras there are no further births and in the absence of births the soul does not produce any Karmas which means that the soul has been emancipated.

But all these things are achieved by a person who changes his 'Buddhi' into 'Dhee'. A person who fails in achieving this object cannot have the expected result from chanting of the

Mantra. It is Dhee that is refined and elevated to the levels of 'Medhaa; and 'Prajnaa'. It is the person possessing this Dhee that is persuaded, inspired and guided by God. A person having just an ordinary instinct of an animal (called Buddhi) is even unable to listen to the voice of God and grasp it.

'Medhaa' is the spiritual butter that enables a person to realize his own self. Without realizing the self first, one cannot move towards achieving God.

'Prajnaa' is the spiritual Ghee. When this spiritual Ghee is offered in the Holy Fire of Divinity, the soul that is Yajna meets God, Who, too, is Yajna. Then, the soul *"SHASHVAT SHAANTIM NIGACCHATI"* - attains

the Eternal Peace. This is the final object of life.

Now, you may ask how this Ghee is prepared. Let me explain the process for preparing this Spiritual Ghee on the basis of Upanishads.

There is a Spiritual Cow (Brahmagavee as detailed in Atharva-veda). It has one udder with four nipples. Just as an ordinary cow is milked every day in the morning and evening this cow, too, is milked. That is why the Yogis and Saints sit in meditation both these times. The Cow is Brahma Who has one Udder - the Veda or the Divine Knowledge. This Veda has four nipples - Rig, Yajuh, Saama and Atharva. Studying the Vedas in the morning (Praatâh Savanam) and in the evening (

Saayam Savanam) is Milking the Cow. The verb Savanam in the Vedic Sanskrit means to extract or milk. The fingers that are used in milking this Cow are - Swaadhyaaya (studying), Manana (contemplating), Nididhyaasana (meditating on the Mantras) and Pravachana (preaching or explaining to others).

Milk the Cow and have milk. Knowledge is milk. This milking the cow is mainly done during the first 25 years of life when a Brahmachaaree is expected to be totally engrossed in earning knowledge. That is why the children are sent to Gurukulas far away from their towns where they are expected to be carefree and pay their full attention towards earning knowledge. The knowledge is not earned without

Tapasyaa and Vratam and therefore, the Gurukulas give more importance to these two things and discipline the students under the supervision and strict control of Acharya. In the end of Brahmacharya they go through Samaavartana Sanskaara and are permitted to enter into Grihastha. Brahmacharya makes Youths Jitendriya (those who have their senses and mind under control) and only a person who possesses strong senses is able to observe Grihastha in the real sense (Adhaaryo Durbalendriyeih - the responsi-bilities of a Grihastha Aashrama cannot be successfully carried out by those who have weak minds and senses. - Manu.)

In Grihastha the knowledge earned in Brahmacharya is put to

practical test and the milk of knowledge is heated up in the fire of Karma. Then, by sitting everyday in the evening the Grihastha should analyze the deeds he put up during the day and see where he has succeeded or failed. This contemplation will cool down the milk of knowledge and enrich him with experience. In this warm milk the devotee should mix a little bit of spiritual curd - i.e., Bhakti and prepare yogurt (Dahee). The spiritual curd is nothing but Dhee. Thus, Dhee is the combination of knowledge, practice, experience and Bhakti.

Now, churn this curd. Put it in a big pot of Yoga, take a rope and tie it with the stick of mind. The two ends of that rope are 'Abhyaasa' (practicing Ashtaanga Yoga) and 'Veiraagya'

(detaching oneself from the worldly passions and attaching simultaneously with God and Divinity). This churning produces the spiritual butter - Medhaa that helps a person in realizing his own self. He who possesses Dhee is called 'Pitar' while a person possessing 'Medhaa' becomes Devataa.

Now, heat this butter in the fire of Tapasyaa (austerity) and Dhyaanam (meditation) to be observed in Vaanaprastha.

These practices will separate the real substance from the useless residues and change the spiritual butter - Medhaa into Prajnaa - the highest form of Buddhi that is called intuition and helps in realizing God. This is spiritual Ghee. A person who

possesses this spiritual ghee is called Rishi.

The spiritual Ghee is ready to be offered in the Holy Fire of the Supreme Power. A person who succeeds in preparing this ghee can easily reach the stage of 'Sthitaprajna' (a person whose Prajna is well established and fixed up), as detailed in the second chapter of Bhagavadgita. Those who want to know more details about this stage may go through my book 'Action and Faith are keys for success' - the explanation of the second chapter of Gita available with the Trust.

Lastly, the devotee having freed himself from all kinds of sufferings, temptations, desires, fear and anger should prepare the Holy Fire of Divinity and give the oblations of the

spiritual ghee of Prajnaa in this Holy Fire. This stage is called Sannyaasa. In this Aashrama the devotee practices Samaadhi (fully absorbing oneself in God and His Works and merging all his needs in the deeds meant for serving his Father) and Sarvamedha (sacrificing everything in his possession for the good of the people and becoming light to travel on the spiritual path). This is the end of Yajna. The Sannyaasee stops performing rituals and plans Yajnas within his soul. He invests his life and soul with God (Sam + Ni + Aasa). Sannyaasa does not mean 'renunciation' but Investment in God.

This is the spiritual recipe that will give you Eternal Bliss and Happiness. Please try it and enjoy.

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DO NOT SELL THE BOAT, OWN IT

Author
Dr. Swami Satyam

ANANDA PARIWAR

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"God will work for you if you work for God" – Yajurveda.

All of our bodies have consciousness that is in the form of energy. It is due to this energy that this body is continuously working. If and when this power of consciousness ceases to work and stops supplying power to the limbs and agents in the body the journey of the traveler in the present body comes to an end.

"SHAREERAYAATRAAPI CHA TE NA PRASIDHYEDAKARMANAH."
-Gita.

"O Arjuna! if you take to Akarma - inaction, you will not be able even to complete the physical journey."

This power of consciousness in the body is called 'soul'. The soul, like God, is pure, but because of possessing mind, senses and body, its field of knowledge and action is

confined. That is why it is not omnipresent, omnipotent and omniscient unlike God. Also due to this company of the body, mind and senses it does not have the eternal bliss that is with God. Therefore, the soul is compelled to take a long journey to reach the goal - i.e., attaining to the Eternal Bliss which can be done only by joining God. The dealings, however, of the soul living in a body during a birth are confined to the limitations of the body that is obtained by it depending on its Sanskaras and the body is the part of the material world. Its journey cannot go beyond these limits in one birth.

You may ask why God has given us this body which limits the ability of the soul ?

The answer is that God is Graceful and Kind. He knows that the soul must go to the world and deal with the things there that are all material and have one form or other. He knows that the soul cannot deal with the world with its formless existence. Therefore, He gives this body, an instrument and tool, that helps the soul in dealing with this world.

Question: Is it not good that the soul achieves God, its goal, without coming to the world in a body ?

Answer: It would have been good for the soul, no doubt, but it is not possible. The soul must go through the world to attain to God just as a person wishing to go to the other bank of the river must enter into the

stream, swim and get across. There is no choice left. That is why the world is called 'Veitaranee' - the spiritual river that has to be crossed with special care. This river in the form of the world, like worldly rivers, is not an obstacle but the valuable means. It depends upon the soul how it uses it. The body is like a boat. It has 5 oars in the forms of Karmendriyas (the senses of action) and 5 motors in the forms of Jnaanend·iyas (senses of information). Manas (mind) is the battery, Buddhi is the navigator, Chittam is the recorder (like black box) in which each and every movement of the boat is recorded. Aham (ego) is the Chief Executive. The soul is the traveler, proprietor or passenger. As a proprietor and owner it should own the boat and control all

the workers and agents in it. But the tragedy is that when it prefers to enjoy the trip and is indulged in entertainments, it prefers to leave the management of the boat in the hands of agents. The beautiful valuable gift given by God - is sold by the soul to its agents. The agents get power from the soul and then charge it for every trip it takes in that boat. The owner loses its authority and becomes an ordinary commuter. This is what is generally happening with the people. Such a soul is totally innocent and is cheated by the world so much that it becomes bankrupt.

As explained earlier, the soul, like God, is eternal, beginningless, is never born, never dies and is beyond 3 Gunas. It, however, differs from Him because it is limited in the body. The

soul is the master of the body while God is the Master of the whole Universe. God creates the world and permeates it, while the power of the soul is permeates only in the body that is created by God.

There is another big difference - the soul is 'Nara' while God is 'Naaraayana'. Naaraayana controls the world while the soul - Nara, due to its ignorance and inability, gets controlled by the world. The journey undertaken by soul is aimed at changing this position of 'being controlled' into that of 'a controller'. Nara needs a lot of power for the purpose. The source of all such powers that can elevate the soul to the status of an 'Owner' of this tiny kingdom of body gifted by God, is none else than God and that is why

He is called 'Naaraayana' - the Source of all powers that a Nara needs. Nara is 'Sat'- having existence, 'Chit'- having consciousness, but he is not ~Aananda' - Blissful. The aim of life is to achieve this Aananda that he lacks. It can be obtained only when Nara becomes one with Naaraayana.

"YOGAANGAANUSHTHAANAA - DASHUDDHIKSHAYE JNAANA-DDEPTIRAAVIVEKAKHYAATEH"

Patanjala Yoga. 2/28.

"When a person practices 8 Angas of Yoga the impurity in him is destroyed and the sun of Knowledge shines in him that enables him to have `Viveka-Khyaati'- and realization of God."

In Ashtaanga Yoga, Dhaaranaa (training Chittam to concentrate at

one point) is the 5th step. A thing having form that can help a person in Yoga can take him only up to the first stage of Dhaaranaa. It cannot help the soul in reaching and realizing Him. For realizing Him the soul must rise above the stage of Dhaaranaa. When a person concentrates on a thing outside the body, his eyes are open, and if he is involved in other rituals connected with that thing all his senses keep running outside. This running of the senses out makes the person extrovert that weakens the mind and drains out the energy of the soul, while actually the energy of the soul must be stored and kept secured for its elevation and moving to the higher stages. The soul that wants to attain to God must develop the habit of becoming introvert and

concentrate and meditate on a thing that is inside the body and therefore can be seen and dealt with without opening the eyes or sending the senses outside. Thus, he becomes introvert. Without becoming introvert one cannot move further to Dhyaanam and Samaadhi. One should start to become introvert in the very second stage of Dhaaranaa. He should imagine a thing inside at any place, but it should be very subtle like the point of the needle. He should first concentrate on that point. Then, he should split it into 2 and concentrate on the half of it, then, split it again and concentrate on the half of it. Like that he should keep splitting that point until it becomes formless. This process of concentrating on a thing inside will train the Chittam in

concentration (Dhaaranaa), make the person introvert, train him to concentrate on a formless thing and take him towards Dhyaanam (meditation) the first step for attaining Samaadhi. Without adopting this method one cannot succeed in Dhyaanam or Samaadhi, and without the help of these two one can never attain to God.

This journey that is too long to be calculated is called 'Life'. How long it is and how many days or years it takes to be completed depends upon the ability of the traveler. In comparison the worldly life belonging to one birth that in some cases is extremely short while in others is stretched beyond 100 years, is just a portion of that long journey. It is wrong to take it to be the whole life. These

small periods of that long life are like the distances between two resting centres. A person going from San Francisco to San Diego has to rest at a few places for refreshing himself and moving on the next lap of journey. Similarly, the soul, the traveler, moves from one birth to another, that is called 'life' and then takes some rest to refresh itself that is called 'death'. Having taken rest there for a while, refreshed himself, filled the tank with the fuel and air in the tubes, the traveler on the road moves on. The soul, too, does like that, the only difference being that it, the solitary traveler, changes its car at every centre and moves further in a new car gifted by God.

The soul takes a long time to reach the goal if it misses the road

and goes on wrong path. But if it keeps going on the right path it takes it to the Ultimate goal - God. God is very pleased to meet His Child and congratulates him on his successful journey. He asks him to leave the car out to be destroyed and come and stay with Him for ever. Here comes the end of the journey and the soul remains with his Father for ever and enjoys the world not as a worker but as a SEER and WITNESS like his Father.

"SAAKSHEE CHETAA KEVALO NIRGUNASHCHA".

Like his Father the soul, too, becomes 'Saakshee'(a witness), 'Chetaa' (Seer),'Kevalah' (single without mind and body) and 'Nirgunah' beyond all the three Gunas.

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VISUALIZE THE INVISIBLE PATH

Author

Dr. Swami Satyam

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"God will work for you if you work for God" – Yajurveda.

There is a path that leads this eternal traveler existing in the body towards his goal. The traveler is formless and so are the goal and path, too. All the three are invisible. The Rigveda, however, says -

"OM SVĀSTIPANTHAAM ANUCHAREMA SOORYAA-CHANDRAMASAAVIVA"

"Let us follow some one who knows that path of Grace and Divine beauty, just as the moon is following the sun". The sun is not at all moving. It is stable. But the moon is continuously moving and going around the earth and sun. The moon is moving regularly. What is that which keeps her moving ? Does she have a path which is visible ? No. It is the sun that is keeping her moving

like that. She has never gone astray nor she is involved in any accident. The sun's rays are very powerful. The sun in the Vedas is called "SAHASRARASHMIH - having thousand arms". Every ray is full of gravity and magnetic power. It is this power that is keeping the earth, too, hanging in the vacuum. The planets are like balls and the sun is playing with them with his powerful hands that move them and keep them in their orbits.

God is the Spiritual sun. Soul is the moon. The soul is not made of any material. It is pure energy with consciousness like God. When the soul gets, however, involved with the mind, senses and the world it adopts the quality of material world. Then, it is pulled and attracted by the worldly

things and pleasures that bring it down. If a soul wants to be in eternal bliss and avoid spiritual accidents it must pull itself away from the zone of gravity of the worldly pleasures. It will not have any happiness till it orbits the world. It should stay with God. God is not a material thing and as such He cannot attract a soul that is caught in the material world. To enable a soul to orbit God it should be raised beyond the gravity of the world. That state is achieved with the help of Ashtaanga Yoga. When a soul is away from the world's gravity God pulls it to Himself. Then, it is God that puts it in the Spiritual orbit. In that state the soul does not have any disturbance, confusion or doubt. This is called "Prapatti" - total submission to God. Just like a space craft sent

beyond the gravity of earth is put in a fixed orbit, even so, when the soul is raised beyond the pull of the worldly pleasures, called attachment or Raaga, is fixed in the orbit of God and then the soul enjoys calmness, peace and quietude.

The question, however, is how to find out that invisible path ?

The great philosophers and scholars, sometimes, say, " Go by any way, you will ultimately reach the same goal, all these ways of the world reach, sooner or later, that very point." It is a very enticing suggestion just for pacifying a disturbed soul, so that it is never disappointed and keeps asserting, but it is not a good advice. On the contrary, the Vedas declare - "NAANYAH PANTHAA VIDYATE

AYANAAYA - i.e., there is no other way for getting salvation." It is a simple thing to understand. Ask a small boy as to how many straight lines he can draw between two points. Certainly he will say, "Only one". Then draw a number of lines connecting the points and ask that boy again, "Which is the shortest one among the lines drawn connecting the two points ?" He will say, "The straight one". It is the same thing in the spiritual field, too. There are so many ways illustrated by various scholars and Gurus, but the shortest and straight way is only one that has been explained by the Vedas and the Rishis. A person may go from San Diego to San Francisco or from New Delhi to Tiruanantapuram by road transport, sea or plane, but we know

that the route taken by a plane will be the shortest because it is the straight one like a crow flies. When a person takes a round about way he will certainly take a longer time to reach there, like if one goes from New Delhi to Tiruanantapuram via Calcutta and Andaman Islands, the people will call him a fool, because he has taken an unwarranted way while he has the shortest route. Similarly, there are many ways, no doubt, but the shortest one that takes us the earliest to the goal is only one - the straight path as shown by the Rishis and the Vedas. Besides, there is always a risk of missing the correct path and going astray. Suppose a soul takes the path of worldly luxuries, thinking that as per his Guru's assurance it will reach the

goal some day, will he be right to do so ? No.

"Ok, now tell us what that straight path is", shouts an impatient traveler. But it is not that easy to visualize that path. There is another strange thing with the way of the world. We have experienced in our childhood that a teacher explaining geometry defines a "point" and says, "the point is that which has no breadth, length or thickness" and then to illustrate it he makes a point on the black board. Does it not have any thickness, breadth or length ? The teacher explains, " The point drawn on the black board is not actually a point, because it has thickness, length and breadth, but it is just there to illustrate the shape of a point." Still more surprising is that those very

points that do not have any length create a line that has length. But again, a line does not have any thickness or breadth. The point is totally invisible but the line created by such numberless points becomes visible only in length. The spiritual path, too, is like this line drawn on the board.

What is the way, then, to find out that spiritual path ? Ok, tell me please. When a plane goes from Los Angeles to New Delhi does it have any concrete road in the sky like we have on the earth ? When a ship goes from Los Angeles to San Francisco or from Goa to Bombay does it have any visible path built on the sea ? No. It is impossible to have paths in the sky or on a sea. Then, how does a pilot or a navigator makes out that

invisible path ? Besides, a car or bus driver going to a city by road may miss the path and go astray though the road is visible one, but a pilot or a navigator never misses the path though it is invisible for a common man. What is the reason ? The reason is that it is the scientific knowledge with them that shows them the path. A pilot is guided by the compass as well as the beep sounds coming from the stations on the ground. The needle in the compass, that due to Universal Law framed by God, is fixed to face only the North, helps the pilot in knowing the direction he is going in, while the beep sounds from the stations on the earth continue signaling him that he is on right track. With the help of these two signals the pilot is able to

visualize even the invisible path and reaches the destination without any difficulty.

A soul is like a pilot. The Subtle body comprising of the mind, vital forces and senses is the plane. The soul, too, has a Spiritual Compass that is given to it by God at the time of taking birth. It has a needle that is fixed to indicate only one direction - North. It is called Dharma. Dharma is not related to any country, creed, community, caste or time. It never becomes outdated. Does the needle in a compass change its direction at any time ? If it keeps changing its direction, will it be able to show the right path to a pilot ? Therefore, those who say that Dharma should change according to the times and places are wrong. It

shows only one direction and that helps a person to realize if he misses the right path. But we people, not knowing the value of Dharma in our life, break this spiritual compass and start finding out ways by ourselves and in that process we miss the correct path and to console ourselves say, "Do not worry, it will lead us to the goal some day." What a pity !

The beep sounds are nothing but the signals coming from God at every moment, but there, too, we fail because, as said earlier, we do not have a powerful station to catch those signals sent by God or to decipher them. And then, we say, "It is all God's fault. Why did He not stop me when I was committing this sin. Was he sleeping ? What kind of a Merciful Father is He Who fails to warn us on

time ?" By saying all these nonsense things we commit more sins.

Let us not be like common men who are completely ignorant and indifferent. Let us be sure that for all sins we commit we alone are responsible, none else. Let us keep the Spiritual Compass safely, listen to the Spiritual Beeps and visualize the invisible path.

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